

THE  
COMMON  
Catechisme,

With a Commentarie there-  
vpon, by Questions and Answers,  
*following the verie words, as*  
*they lie in their order*  
*without alteration.*

A profitable way, as also verie ea-  
sie, and so likewise pleasant both to  
The Teacher and Learner, as  
by experience will be  
found true.

By RICHARD BERNARD,  
Pastor at Batcomb.

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**To the Worshopfull, M. Thomas  
Hambam Esquire, to the wel-affected  
Gentle-woman his Wife, and to their  
whole family, sound knowledge, with  
increase of faith, which worketh  
by love, is heartily  
wished.**

**W O R S H I P F U L L,**

**A**fter I had made an essay in your Family,  
of this manner of Catechising, in pleas-  
ed you so well to approve thereof, as to  
desire a written Copie to instruct your  
Household, I promised it: but for that  
some other hath also requested the like of mee, I  
thought it fit (being therein abshintreated) to publish  
it for the greater benefit.

This is easily learned of any that can say the words  
of the common Catechisme, so much neglected. This  
bindeth the Learner strictly to the words of that Ca-  
techisme, in answering to the Questions here propoun-  
ded: And serves more to direct the Master of the famil-  
ly, to make questions out of that Catechisme, then for  
other to learn, or make answer thereunto, if they can  
but say the words, except in some few places.

This manner of questioning to draw answers from  
the words as they lie in order, may bee observed not  
onely in Catechismes, but also in reading holy Scrip-  
tures, as is not unknowne to my people here at home,  
with good fruit.

This my labour such as it is for the present, I present  
you with. For I acknowledge your good favour towards



THE PREFACE

To the Reader  
By Question and Answer vpon the  
Title of the *Book* and the parts  
thereof.

Q. How many things are you to obserue  
in the title of this *Book*?

A. Two things.

Q. Which be they?

A. The title of the *book* it self.

Q. What is the title?

A. A *Canon* for the *Church* of *England* to be learned of every *Child* before he be brought to be confirmed by the *Bishop*.

Q. What things are you to consider in this title?

A. These five circumstances. 1. The name of the *Book*. 2. The *Church*. 3. The translation of the name, an *instruction*. 4. To whom it was set out, to be learned. 5. Of whom, of the *Church*. 6. When and in what space of time before they come to be confirmed by the *Bishop*.

## The Preface,

Q. Is there any difference betweene this Catechisme and other Catechisme?

A. Not in substance, nor in manner of delivery, but in other respects,

Q. Which be they?

A. 1. In respect of the *Generalitie* of it for all places. 2. Of the *publike Authority* commanding it.

Q. What is a Catechisme?

A. It is an *Instruction*.

Q. Is every instruction a Catechisme?

A. No: but an instruction of the principles of Religion, by the way of Question and Answer.

Q. In how many things then doth a Catechisme differ from other instructions?

A. In two things. 1. In the matter, the principles of Religion. 2. In the manner, by question and answer,

Q. Why is it set forth?

A. That it may be both taught & learned.

Q. How is that?

A. Two wayes: according to his Majesties directions, set forth to this purpose.

Q. Which be those two waies?

A. 1. By examination, in propounding the Questions, and receiving the Answers. 2. By exposition, in giving the sense & meaning of the words, for further benefit to all the hearers.

Q. Why

## The Preface.

**Q.** Why is a Catechisme to be learne?

**A.** For many reasons. 1. For better setting of mens iudgements in the truth, by being well grounded in the principles of Religion. 2. To profit the more in reading holy Scriptures. 3. To heare Sermons with understanding and iudgement. 4. To discover error. 5. To be able to examine our selves of our faith, of our duties to God and man, of our right deuotion in prayer, and of the holy ble of the blessed Sacrament, especially before we come to receiue. 6. To be able readily to giue an answer of our hope to any one. 7. To be able to teach and admonish others, especially such our whom we haue a special charge.

**Q.** Why is this Catechisme to bee taught and learned before all other Catechismes?

**A.** 1. To shew obedience to authority, commanding this euery where to be taught. 2. For vniformity sake, that the same truths from on and the same Catechisme, may be knowne to all in euery place. 3. For the benefits of such as remove their dwellings from one Parish to another, that Children and Seruants may not be at strife in their answers, when they come to be catechised, as it otherwise falleth out by variety of Catechismes taught in severall parishes.

## The Preface.

**Q.** Who is to learne this Catechisme?

**A.** Every Child comming to yeeres of discretion.

**Q.** How many wayes is the name *Child* to be taken?

**A.** Two wayes, according to the Scriptures.

**Q.** Which be they?

**A.** 1. For a Child in yeeres, as it is commonly understood. 2. For a Child in understanding, as the Scripture speaketh.

1. Cor. 7. 1. Heb. 5. 12.

**Q.** Whom comprehend you under the name of Children in yeeres?

**A.** All Children, Apprentises and servants, which have not learned this Catechisme.

**Q.** How must these be taught?

**A.** By examination.

**Q.** Who are to be understood by Children in understanding?

**A.** All ignorant of the grounds of Christian faith, though married and well stricken in yeeres, yea, the very eldest for age.

**Q.** How are these to be catechised?

**A.** By their being present with attention, when others are examined, and by hearing their Teacher expound the Catechisme.

**Q.** When and in what space is this to be learned?

**A.** By

**A.** By



## The Preface.

A. Before any either be admitted to receive the Lords Supper, or be brought unto the Bishop to be confirmed.

Q. Why is it to be learned before any come to the Sacrament?

A. Because by the knowledge thereof they may be the better prepared thereunto, without which preparation they are not counted fit to be communicants.

Q. Why is it to be learned before one bee brought to the Bishop?

A. That hee may now in his owne person make profession of his faith, and with his owne mouth ratifie that which in Baptisme was by his God-fathers and God-mothers promised in his name.

Q. But seeing our Church doth not allow Confirmation for a Sacrament; nor doth acknowledge that it addeth any thing unto Baptisme; why are Children brought to bee confirmed?

A. 1. To see whether Children haue been so religiously trained up, as their God-fathers and God-mothers promised, and vowed at Baptisme for them. 2. Whether they be able to promise and prolesse so much now in their owne persons. 3. Having so done, that prayer may bee made unto God, for his blessing and grace to strengthen them, that

## The Preface.

that they may continue and increase therein, unto their lines end.

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**Q.** Having gone through the *Title* now can you tell me how many parts the Booke consists of?

**A.** Of these two. 1. Of the Preface. 2. Of the matter of the Booke.

**Q.** Which is the Preface?

**A.** All that which goeth before the rehearſall of the Creede.

**Q.** What doth the Preface containe in it?

**A.** The four first questions, with the answers therunto.

**Q.** What is the matter of the Booke, or Catechisme?

**A.** It is the Creed, the tenne Commandements, the Lords Prayer, & the Doctrine of the Sacraments.

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## The Common Catechisme.

### The first Question.

**Q.** **W**hat is your name?

**A.** N. or M.

**Q.** How

## The Preface.

Q. How many names haue you?

A. Two, a Christian and surname.

Q. What may they put you in minde of?

A. Of a twofold parentage, naturall and spirituall.

Q. Who are your naturall Parents?

A. My Father and my Mother.

Q. Who are your spirituall Parents?

A. God and his Church.

Q. Which of these two names are demanded of you?

A. My Christian name.

Q. And why so?

A. That by this name I may be put in remembrance of my Baptisme.

## The second Question.

Q. **VV** Ho gaue you this name?

A. My God-fathers and God-mothers.

Q. When was that?

A. In my Baptisme.

Q. What were you made in it?

A. A member of Christ.

Q. What hath a member relation vnto?

A. To a body.

Q. How many bodies hath he?

A. Two: a naturall, as we haue, & a mysticall,

Eph.  
Col.

Q. Of

# The Common Catechisme.

Q. Of which are you a member?

A. Of his myſticall body.

Q. What body is that?

A. His Church.

Q. What is he to his Church?

A. He onely is the head thereof.

Q. What doth he then vnto it?

A. Hee giueth it ſpirituall life, motion and direction as a head to the body.

Q. What muſt you dooke in you, to be ſure that you are a true member of Chriſt?

A. That I doe liue by him, to God, am moued by his ſpirit, and directed by his word.

Q. Being thus a member of Chriſt, what doth this make you to be?

A. The Child of God.

Q. How commeth this to paſſe?

A. By the grace of adoption.

Q. And being thus Gods Childe, what then are you?

A. I am made an Inheritor.

Q. Of what?

A. Of the Kingdome of heauen.

Q. To haue then the hope of heauen, what muſt you firſt be?

A. I muſt to be ſure of heauen, be the true member of Chriſt, and the true Childe of God, eſſe I ſhall not inherit that Kingdome.

## The Common Catechisme: T

### The third Question.

**W**Hat did your God-fathers and God-mothers then for you?

*A. They did promise.*

**Q.** What kinde of promise was it?

*A. A vow unto God.*

**Q.** How many things did they promise and vow?

*A. Three things.*

**Q.** In whose name?

*A. In my name.*

**Q.** Which is the first of these three?

*A. That I should forsake all the Enemies of my salvation.*

**Q.** Which be they?

*A. These three, the Devill, the World, and the Flesh.*

**Q.** Why is the Devill named first?

*A. Because he was the first author, of all ungodline and unchristianlike.*

**Q.** When doe you forsake him?

*A. When I forsake all his works.*

**Q.** Why is the world put in the second place between the Devill and the Flesh?

*A. Because the Devill doth use it commonly as a meane to intice the flesh to sinne.*

**Q.** What meane you by the World?

*A. The pomps and vanities thereof.*

**Q.** Wha

## The Common Catechisme.

Q. What make these this World to be ?

A. A wicked world.

Q. When doe you know, when you forsake the World?

A. When I doe forsake all the pompes and vanities thereof, and not before.

Q. Why is the flesh named in the last place?

A. Because it is within vs, and leaeneth vs not bitterly till the end.

Q. What meane you by the flesh?

A. The lusts thereof.

Q. What lust?

A. All the sinfull lusts of it.

Q. When doe you then know, that you forsake the flesh?

A. When I doe forsake all the sinfull lusts thereof.

Q. Why did your surerics promise for you, that you should forsake them, when you were but newly borne?

A. Because from the wombe we are Captiues to Satan, Slaves to the world, and servants to the flesh.

Q. When can we then forsake them?

A. Never, except we be borne a new of water and the holy Ghost.

Q. What is the second thing, which they promised and vowed for you?

A. That I should beleene.

Q. What

## The Common Catechisme.

**Q.** What?

**A.** All the Articles.

**Q.** What Articles mean you?

**A.** The Articles of my christian faith.

**Q.** What is the third thing they promised and vowed for your?

**A.** That I should keepe God holy will.

**Q.** When keepe you this his will?

**A.** When I keepe his commandments.

**Q.** And when keepe you them?

**A.** When I walke in the same.

**Q.** How long must you do so?

**A.** All the dayes of my life.

1 King

34. 8. 11.

2. 2. 11.

Luke 11.

Deut.

### The forth Question.

**Q.** Doe you thinke that you are bound to belecue, and to doe, as they haue promised for you?

**A.** Yes verily.

**Q.** But by whose helpe?

**A.** By Gods helpe.

**Q.** You must then doe it.

**A.** And so I will.

**Q.** With what minde towards God?

**A.** As heartily thanking our heavenly Father.

**Q.** For what?

**A.** That he hath called me.

**Q.** To

# The Common Catechisme.

Q. To what?

A. To the state of salvation.

Q. Through whom?

A. Through Jesus Christ.

What is he to vs herein?

A. Our Saviour.

Q. Now being in this so happy estate, what

is your daily exercise?

A. I pray unto God.

Q. For what?

A. To give me his grace.

Q. What to doe?

A. That I may continue.

Q. In what?

A. In the same station.

Q. How long?

A. Unto my liues end.

## Of the Creede.

Q. Can you rehearse the Articles of your Beliefe?

A. Yes. I beleue in God the Father Almighty, maker of heauen and earth.

Q. What make you confession of in this Creede.

A. That I doe beleue.



## The Common Catechisme

**Q.** In whom?

**A.** In God.

**Q.** What is he?

**A.** The Father.

**Q.** What is his attribute?

**A.** Almighty.

**Q.** Why call you him so?

**A.** For that he is the maker of heaven & earth.

**Q.** In whom else beleeue you?

**A.** And in Iesus Christ.

**Q.** What is he to God the Father?

**A.** His only Sonne,

**Q.** And what to vs?

**A.** Our Lord.

**Q.** How came he to be so?

**A.** He was conceived.

**Q.** By whom?

**A.** By the holy Ghost.

**Q.** After conception what followed?

**A.** He was borne.

**Q.** Of whom?

**A.** Of the virgin Marie?

**Q.** What was his entertainment in the world?

**A.** He suffered.

**Q.** Vnder whom?

**A.** Vnder Pontious Pilate?

**Q.** What kinde of death was he put vnto?

**A.** He was crucified;

**B**      **Q.** Being

The Common Carechisme.

Q. Being on the Crosse, did hee deliuer him-  
selfe?

A. Ye: he dyed.

Q. What was then done with him?

A. He was buried.

Q. And what beleue you concerning him,  
when his body was laid in the graue?

A. That he descended into Hell.

Q. Being in the graue did he lye there still?

A. Ye: he rose againe.

Q. When?

A. The third day.

Q. From whence?

A. From the dead.

Q. What become of him after his resurre-  
ction?

A. He ascended.

Q. Whither?

A. Into heauen.

Q. What doth he there?

A. There he sitteth.

Q. Where?

A. At the right hand of God.

Q. who is that?

A. The Father Almighty.

Q. Shall he abide there for euer?

A. Ye: from thence he shall come.

Q. What to doe?

A. To iudge.

Q. Whom

## The Common Catechisme.

Q. Whom?

A. The quicke and the dead.

Q. In whom else doe you beleene?

A. I beleene in the holy Ghost.

Q. And what morcouer beleene you?

A. I beleene that God hath a Church.

Q. What a Church is this?

A. Holy and Catholike.

Q. What call you the fellowship therein?

A. Communion.

Q. Of what sorts of persons?

A. Of Saints.

Q. What are the speciall prerogatiues to this Church, which no society else partakes of, and which is the first of them?

A. The forgiveness of sinnes.

Q. Which is the second?

A. The resurrection of the body with ioy.

Q. Which is the third?

A. The life everlasting.

Q. How testifie you your assurance of these things?

A. I say Amen.

Q. What doe you chiefly learne in these Articles of your beleife?

A. I learne three things.

Q. Which is the first?

A. First, I learne to beleene in God the Father.

Q. What he hath done for you?

B 2

A. He

## The Common Catechisme.

- A. *He hath made me.*  
 Q. And whom else?  
 A. *And all the world.*  
 Q. Which is the second thing?  
 A. *Secondly, I beleue in God the Sonne.*  
 Q. And what hath he done for you?  
 A. *Hee hath redeemed me.*  
 Q. And whom too?  
 A. *And all mankind.*  
 Q. Which is the third thing?  
 A. *Thirldy, in God the holy Ghost.*  
 Q. What doth he for you?  
 A. *He doth sanctifie me.*  
 Q. And whom besides?  
 A. *All the elect people of God.*

## Of the ten Commandments.

- Q. **Y**OU said that your God-fathers and God-mothers did promise for you, that you should keepe Gods Commandments, tell me how many there be?  
 A. *Tenns.*  
 Q. Which be they?  
 A. *The same which God spake, &c.*  
 Q. Are not these Commandments of man deuising?  
 A. *No: they be the same which God spake.*  
 Q. How proue you this?

## The Common Catechisme

A. In the twentieth chapter of Exodus.

Q. What saith God there?

A. I am the Lord thy God.

Q. Whom spake he vnto?

A. Vnto all Israel.

Q. What had hee done for them, that hee calleth himselfe their God?

A. He brought them out of the Land of Egypt.

Q. What was that Land vnto them?

A. A house of bondage.

Q. Which is the first Commandement?

A. Thou shalt haue no other Gods but me.

Q. What is heere then forbidden?

A. To haue any other Gods.

Q. What is on the contrary commanded?

A. To haue the God of Israel onely for our God.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe any graven Image, nor the likenesse of anything.

Q. What doth this forbid?

A. To make to my selfe any graven Image of God.

Q. Is nothing else forbidden?

A. Yes: the likenesse of anything?

Q. May you no where fetch a similitude to represent God?

A. No: not in heauen above, nor in the earth beneath, nor in the water vnder the earth.

Q. But what if any doe make such graven

A. Image

## The Common Catechisme.

Images and likenesse?

A. We may not bow downe to them, nor worship them.

Q. What reason is alledged?

A. For I am the Lord thy God.

Q. What a one is he?

A. A ialous God.

Q. What will his ialousie make him to doe?

A. To visite.

Q. What will he visite?

A. Sinners.

Q. Whose sinnes?

A. The sinnes of the Fathers.

Q. Vpon whom?

A. Vpon the children.

Q. How farre?

A. To the third and fourth generation.

Q. What reckoning doth God make of these will-worshippers?

A. As of them that hate him.

Q. But what will hee doe to them that detest idolatrie and vaine worship?

A. He will shew them mercy.

Q. How farre will he extend it?

A. Two thousands.

Q. How doth he account of these?

A. As of them that loue him.

Q. And how is their loue to be knowne?

A. They keepe his Commandements.

Q. What

## The Common Catechisme.

**Q.** What is one the contrary here commanded?

Ios. 24. 19.  
Ioh. 4. 23.

**A.** To worship God in spirit and truth, after his owne will.

**Q.** Which is the third Commandement?

**A.** Thou shalt not take the name of the Lord thy God in vaine, &c.

**Q.** What doth this forbid?

**A.** To take the name of our God in vaine.

**Q.** How is this?

**A.** By wicked swearing, and lecholy living.

**Q.** What reason is their given to enforce this Commandement?

**A.** The Lord threatning, not to hold him guiltlesse, that taken his name in vaine.

**Q.** What is here on the contrary commanded?

**A.** To be carefull to doe and procure to God all due glory in thought, word, and deed.

**Q.** What is the fourth Commandement?

**A.** Remember thou keepe holy the Sabbath day.

**Q.** What is first here commanded you?

**A.** To remember.

**Q.** What?

**A.** The Sabbath day.

**Q.** Wherefore?

**A.** To keepe it holy.

**Q.** How many dayes doth God allow vs before it come?

## The Common Catechisme.

A. Sixe dayes.

Q. What are you to doe in these sixe dayes?

A. I am to labour.

Q. In what?

A. In doing all that I haue to doe.

Q. Why are you to labour thus sixe dayes?

A. For the seventh day is the Sabbath.

Q. Whose Sabbath?

A. The Sabbath of the Lord our God.

Q. What is herein forbidden?

A. To doe in it any manner of worke.

Q. Who particularly by name are here spoken vnto?

A. Thou, thy sonne, and thy daughter, thy man-

servant, and thy maide servant,

Q. And what else is forbidden labour?

A. Thy Cattell.

Q. And who besides?

A. And the stranger.

Q. What stranger meane you?

A. Which is within thy gates.

Q. What reason is giuen, for all this in the

Commandement?

A. The Lords owne example.

Q. How many dayes wrought he?

A. Sixe dayes.

Q. What did he in those sixe dayes?

A. He made the heauen, earth, and Sea.

Q. And what else?

A. And



## The Common Catechisme,

*A. And all that in them is.*

*Q. What did hee when the seventh day came?*

*A. He rested the seventh day.*

*Q. What did therefore the Lord vnto the seventh day.*

*A. Therefore the Lord blessed the seventh day.*

*Q. What meane you by that?*

*A. He hallowed it.*

*Q. Which is the first commandment?*

*A. Honour thy Father and thy Mother, &c.*

*Q. What doth this command?*

*A. Honour.*

*Q. To whom?*

*A. Father and Mother.*

*Q. What reason is alleaged to moue here vnto?*

*A. That thy dayes may be long.*

*Q. Where?*

*A. In the Land.*

*Q. In what Land?*

*A. Which the Lord thy God giueth thee.*

*Q. What is here generally commanded?*

*A. A preservation of dignitie.*

*Q. What is on the contrary forbidden?*

*A. All indignity.*

*Q. Which is the sixth Commandment?*

*A. Thou shalt doe no murder.*

*Q. What is here forbidden?*

*A. Mur.*

## The Common Catechisme.

A. *Murther, and all hurt to my selfe and my neighbours life.*

Q. What on the contrary is here commanded.

A. *Innocency.*

Q. Which is the seventh Commandement?

A. *Thou shalt not commit adultery.*

Q. What is here forbidden?

A. *Adultery, and all uncleannesse whatsoever.*

Q. What on the contrary is here commanded?

A. *Chastitie.*

Q. Which is the eight Commandement?

A. *Thou shalt not steale.*

Q. What is here forbidden?

A. *Theft, and all unright dealing.*

Q. What is on the contrary commanded?

A. *Equitie.*

Q. Which is the ninth Commandement?

A. *Thou shalt not beare false witnesse against thy neighbour.*

Q. What is here forbidden?

A. *False witnesse bearing, and all untruths.*

Q. Against whom?

A. *Against my neighbour.*

Q. What on the contrary is commanded?

A. *Veritie.*

Q. What is the tenth Commandement?

A. *To love*

## The Common Catechisme.

A. *Thou shalt not conet, &c.*

Q. *What is here forbidden?*

A. *To conet.*

Q. *What are you not to conet?*

A. *My neighbours house.*

Q. *What elie?*

A. *Nor his wife, nor his seruant, nor his maide,  
nor his oxe, nor his asse.*

Q. *What besides all these?*

A. *Nor any thing that is his.*

Q. *What on the contrary is here commanded?*

A. *Integritie of heart, resting thankfully  
contented euer with my present estate.*

Q. *What doe you chiefly learne by these  
Commandements?*

A. *I learne two things.*

Q. *Which is the first?*

A. *My duty towards God.*

Q. *Which is the second?*

A. *My duty towards my neighbour.*

Q. *What is your duty towards God?*

A. *My duty towards God, is to beleene in him,  
to feare him, and to loue him, &c.*

Q. *What are these words?*

A. *The summe of the first Table.*

Q. *What is here required of you?*

A. *My dutie.*

Q. *Towards whom?*

A. *To*

## The Common Catechisme.

A. Towards God.

Q. How many inward graces are required of you to doe your dutie to him?

A. Three.

Q. Which be they?

A. To beleue in him, to feare him, and to loue him.

Q. How are youe to loue God?

A. I must loue him sincerely, with all my heart, vnderstandingly with all my minde, affectionately with all my soule, and effectually with all my strength.

Q. What will this make you doe?

A. To worship him.

Q. In receiuing of his benefites, what requires hee of you?

A. To giue him thanks.

Q. In all distresses, what is your dutie?

A. To put my whole trust in him.

Q. What will this your trust in distresse moue you vnto?

A. To call vpon him.

Q. What is required generally of you what locuer your estate be?

A. To honour his holy name and his word.

Q. To manifest this, what must you endeavour?

A. To serue him.

Q. In what manner?

A. Truly

## The Common Catechisme.

A. Truly.

Q. How long?

A. All the dayes of my life.

Q. What is your dutie towards your neighbour?

A. My dutie towards my neighbour is to love him as my selfe.

Q. What are these words?

A. The summe of the second Table.

Q. What is here required of you.

A. My dutie.

Q. To whom?

A. Towards my neighbour.

Q. What are you to doe to him?

A. To love him.

Q. In what manner?

A. As my owne selfe.

Q. What ought to be your generall carriage towards all.

A. To doe to all men, as I would they should doe unto me.

Q. Of all mankinde, whom in nature are you first to respect?

A. My Father and my Mother.

Q. What owe you to them?

A. Three things.

Q. Which be they?

A. Love, honour and succour.

Q. Who are the next you are to have regard of?

A. The

## The Common Catechisme.

*A. The King and his Ministers.*

*Q. What are you to doe to these?*

*A. To honour and obey them.*

*Q. How are you to carrie your selfe to them that haue commandouer you?*

*A. I must submit my selfe.*

*Q. To which of them?*

*A. To all of them.*

*Q. How many sorts are there of them?*

*A. Foure, Governours, Teachers, spirituall Pastours, and Masters.*

*Q. What must be your commendable behaviour in generall to your betters?*

*A. To order my selfe lowly and reverently to all my betters.*

*Q. How are you to demean your selfe, that you may liue harmelesly to all sorts?*

*A. To hurt nobody by word nor deed.*

*Q. What is required of you in your trading with men?*

*A. To be true and iust in all my dealings.*

*Q. What must your carriage be towards your enemies?*

*A. To beare them no malice nor hatred in my heart.*

*Q. What are you to keepe your hands from?*

*A. From picking and stealing.*

*Q. And what your tongue from?*

*A. From euill speaking, lying, and slandering.*

*Q. How*

## The Common Catechisme.

**Q.** How are you to govern your whole body?

**A.** To keep in temperance, sobernesse, and chastitie.

**Q.** How may you attaine to liue contentedly?

**A.** Not to covet nor desire other mens goods.

**Q.** To effect this, what must you doe?

**A.** I must learne and labour.

**Q.** After what manner?

**A.** Truly.

**Q.** To what end?

**A.** To get my living.

**Q.** And what too?

**A.** To doe my dutie.

**Q.** Wherein?

**A.** In some state of life.

**Q.** What state meane you?

**A.** Even that, unto which it shall please God to call me.

**Q.** What is the Question before the Lords Prayer?

**A.** My good Child know this, that thou art not able to doe these things of thy selfe, &c.

**Q.** To whom doth the Catechist speake?

**A.** To me a child.

**Q.** What a one accounteth he you to be, that thus can answere?

**A.** A good child.

**Q.** What would he have you to know?

**A.** Nine stons inabilitie, that I am not able

## The Common Catechisme.

to doe these thinges of my selfe, nor to walke in  
the commandmentes of God, and to serue him.

Q. Though you cannot of your selfe, is there  
therefore no helpe to make you able?

A. Yes, the speciall grace of God.

Q. What must you doe to obtaine this?

A. I must learne at all times to call for it.

Q. How?

A. By diligent Prayer.

Q. What forme of prayer haue you?

A. That which is called the **Lords Prayer.**

### *Of the Lords Prayer.*

Q. **L**et mee heare therefore, can you say  
the Lords Prayer.

A. Our Father which art in heauen, &c.

Q. How many parts are there in it?

A. Three, the Preface, the Petition, and  
the Conclusion.

Q. Which is the Preface?

A. Our Father which art in heauen.

Q. What doth this teach you?

A. To whom onely I am to pray.

Q. Who is that?

A. God alone.

Q. What call you him?

A. Father.

Q. Whose Father is he?

A. Our



## The Common Catechisme.

A. Our Father.

Q. Whom conceivest thou in this word Christ?

A. All such as have the spirit of adoption, and are in the Communion of saints.

Q. Where is thine our Father?

A. In Heaven.

Q. How many petitions be there?

A. Six.

Q. Which is the first Petition?

A. Hallowed be thy name.

Q. What meanest thou by name?

A. Godliness, his properties, his works, and works, by which he is known, and remembered as by a name, and so are a memoriall of him.

Q. What understandest thou by hallowed?

A. We setting apart of his name from all abuse, to holy uses.

Q. What then begetteth you of God in this petition?

A. That we may remember to love, to think, & speake of God, of his attributes, word, and works, as hee may receive honour, glory, and praise by us.

Q. Why is this petition in the first place?

A. Because Gods glory is to be first in all our wishes and purposes.

Q. Which is the second Petition?

A. Thy Kingdome come.

Q. What

The Common Catechisme.

Q. What meane you by his kingdome?

A. The rule of God in our hearts.

Q. How must this be?

A. By his word and spirit.

Q. What aske you heerein of God?

A. That God would here subdue the Devil, the World, and the flesh, and graciously subject vs to his will by his word and spirit, that we may come to heauen in the end.

Q. Why is this petition set after the former?

A. For that this is the meane to haue his name.

Q. Which is the third Petition?

A. Thy will be done in earth as it is in heauen.

Q. What meane you by his will?

A. Gods will revealed in his written word, the onely rule of life.

Q. What desire you of God herein?

A. That we may haue grace to leaue our owne wills, and to doe his will.

Q. Where?

A. Here in earth.

Q. But after what manner?

A. Even as it is in heauen.

Q. How is that?

A. Willingly, readily, joyfully, faithfully, sincerely and constantly.

Q. Why is this petition the next after the other?

A. For

## The Common Catechisme.

A. Because this sheweth the true effect of the former, that indeed Gods kingdom of grace is come vpon vs.

Q. Which is the fourth Petition?

A. Give vs this day our daily bread.

Q. What meane you by bread?

A. All things necessary for vs in this present life.

Q. What begge you of God herein?

A. That God would sustaine our liues here with all temporall necessities.

Q. How aske you for these?

A. As Gods owne gift.

Q. For whom aske you these?

A. For vs, my selfe, and all Gods people.

Q. For what time?

A. For this day.

Q. Whose bread aske you?

A. Our owne, gotten by lawfull meanes, through Gods blessing in Christ.

Q. What manner of bread aske you for?

A. Daily bread, that which is agreeable to nature, and conuenient for our eating and charge.

Q. Why is this next the other Petition?

A. Because supply of bodily necessities, should make vs more cheerefull in Gods will.

Q. Which is the fift Petition?

C a

A. And

## The Common Catechisme.

**A.** And forgive us our trespasses; &c.

**Q.** What meane you by trespasses?

Lev. 11. 4.

**A.** Our sinns.

**Q.** And what by forgiveness?

Psal. 32. 12

**A.** The not imputing sinne vnto vs, and fully acquiting vs through Christ, both from the guilt and punishment.

**Q.** What then begge you of God in this Petition?

**A.** That God would in mercie pardon and forgive.

**Q.** Whom?

**A.** Us, I and all other his children.

**Q.** What?

**A.** Our trespasses.

**Q.** Why is this Petition next after the other?

**A.** That wee may not forget in the midst of temporall blessings to sake reconciliation, and to be at peace with God.

**Q.** Which is the reason added to the Petition?

**A.** *And forgive them that trespass against us.*

**Q.** What is your duty, when you aske forgiveness of God?

**A.** To forgive.

**Q.** Who are to forgive?

**A.** Wee, I and all, that aske forgiveness of God.

**Q.** Whom

THE COMMON CATECHISM.

Q. Whom are you to forgive?

A. Them that trespass.

Q. Against whom?

A. Against vs.

Q. Is your forgiving like vnto Gods, and a cause thereof?

A. No.

Q. Why is this then added to the Petition?

A. As a signe, assuring vs of our forgiveness. Mat. 6:14-15.  
grounded vpon Christs promise.

Q. Which is the sixth Petition?

A. And leade vs not into temptation, but deli-  
uer vs from euill.

Q. What meane you by temptation?

A. Iusticement vnto sinne.

Q. What meane you by leading into tem-  
ptation?

A. To be left of God in the time of triall to  
my selfe, and to the power of the temp-  
tation.

Q. What begge you of God in this Peri-  
tion?

A. Not to be forsaken of him.

Q. When?

A. In the time of temptation and triall.

Q. What would you haue him then to doe  
for vs?

A. To deliuer vs.

Q. From what?

A. From the end of the temptation.

Q. Why is this Petition added to the former?

A. For that wee, which craue the assurance of pardon for sinnes past, are also to begge assistance of Gods grace to prevent sinne to come.

Q. Which is the Conclusion?

A. For thine is the Kingdome, the power, and the glory, for ever.

Q. What containe these words?

A. A reason of assurance in our praying to God, for such things as bee contained in the petitions.

Q. How many things are here ascribed to God?

A. Three.

Q. Which is the first?

A. The Kingdome, his absolute rule over all.

Q. Which is the second?

A. The power, so infinite, as he is able to doe what hee pleaseth, being the Lord God omnipotent.

Q. Which is third?

A. The glory, for to him, prayse, honour, and thanks are due for all things.

Q. How long are these his?

A. For ever.

Q. How are these said to be his?

A. Ditt

## The Common Catechisme.

**A. Originally, Absolutely, and Eternally.**

**Q. What is the last word after the Conclusion?**

**A. Amen.**

**Q. Why is this added in the end?**

**A. To testifie my desire, to haue that I aske, saying, so be it: as also to shew my faith, that so it shall be, as I haue asked, if God thinks it good.**

**Q. What desire you of God in this prayer?**

**A. I desire my Lord God our heavenly Father who is the giuer of all goodnesse, &c.**

**Q. What are these words?**

**A. A short summe of things which I beg of God in prayer.**

**Q. Who is to pray?**

**A. My selfe as well as others.**

**Q. What affection are you to pray with?**

**A. With desire to haue my request.**

**Q. Whom are you to pray vnto?**

**A. To my Lord God.**

**Q. Who is he?**

**A. Our heavenly Father.**

**Q. What moueth you to pray to him?**

**A. He is the giuer of all goodnesse.**

**Q. What chiefly in the first place doe you begge of him?**

**A. To send his grace vnto me.**

**Q. To whom else?**

C 4

A. And

2 Tim. 4.  
Rom. 1. 8.  
Pro. 8. 17.  
Rom. 13.  
Job. 33. 1.  
1 Tim. 1. 5.  
Ier. 11. 5.  
Num. 5. 2.  
Deut. 27.  
Mat. 23.  
1. Cor. 1.  
16.

## The Common Catechisme.

A. And to all people.

Q. Why desire you this grace for you and them?

A. That we may worship him.

Q. When doe we worship him?

A. When we serue him.

Q. And when serue we him?

A. When we obey him.

Q. What else pray you for besides?

A. That he will send vs all things that be needfull.

Q. For what?

A. For our soules.

Q. For what next?

A. And for our bodies.

Q. When God sends you his grace and all these necessities, what more neede you to begge of him?

A. That he will be mercifull to vs.

Q. What meane you specially by this?

A. To forgive vs our finnes.

Q. And what else?

A. That it would please him to save and defend

vs.

Q. In what?

A. In all dangers.

Q. In what kinde of danger?

A. Ghostly and bodyly.

Q. What moreouer pray you for?

A. That



## The Common Catechisme.

A. That he will keepe vs.

Q. From what?

A. From all sinne and wickednesse.

Q. And from what else?

A. And from our Ghostly enemies.

Q. What is the last danger you desire to bee kept from?

A. From death.

Q. What kinde of death?

A. Everlasting death.

Q. What perswasion haue you in thus making your request vnto God?

A. This I trust he will doe.

Q. Vpon what ground do you thus trust?

A. Of his mercie and goodnesse.

Q. By whose meanes?

A. Through our Lord.

Q. Who is he?

A. Iesus Christ.

Q. What conclude you hereupon?

A. Therefore I say, Amen.

Q. What meane yon by Amen?

A. So be it.

## Of the Sacraments.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two generally necessarie.

Q. Which

## The Common Catechisme.

**Q.** Which be they?

**A.** Baptisme and the Supper of the Lord.

**Q.** What meane you by this word Sacrament?

**A.** I meane a signe.

**Q.** What kind of signe?

**A.** Outward and visible.

**Q.** Of what?

**A.** Inward and spirituall grace.

**Q.** To whom is it given?

**A.** Given vnto vs.

**Q.** By whom was it ordained?

**A.** Ordained by Christ himselfe.

**Q.** For what end?

**A.** First, as a meane whereby wee receive the same grace,

**Q.** And why else?

**A.** Secondly, to bee as a pledge to assure vs thereof.

**Q.** How many parts be their in a Sacrament?

**A.** Two.

**Q.** Which is the first?

**A.** The outward visible signe.

**Q.** Which is the second?

**A.** The inward spirituall grace.

### Of Baptisme.

**Q. VV**hat is the outward visible signe in Baptisme?

**A.** Water

The Common Catechisme.

A. Water.

Q. What is done with it?

A. With it the person Baptised is dipped or sprinkled.

Q. How is it administred?

A. In the name of the Father, and of the Sonne, and of the holy Ghost.

Q. What is the inward and spirituall grace?

A. The purging of our soules by the blood of Christ, and sanctification of the spirit.

Q. What is the first effect hereof?

A. A death vnto sinne.

Q. What is the second?

A. A new birth vnto righteousness.

Q. Why speake you thus of a death vnto sinne, and a new birth vnto righteousness?

A. For that by nature we are borne in sinne.

Q. What are we in this naturall estate?

A. Children of wrath.

Q. And what are wee being thus renewed in Baptisme?

A. We are hereby made the children of grace.

Q. What is required of persons baptized?

A. Repentance.

Q. What is the power thereof?

A. That thereby we forsake sinne.

Q. What is the second?

A. Faith.

Q. What is the efficacy and force thereof?

A. That

**The Common Catechisme.**

**A** That whereby we beleene.

**Q.** How must you beleene?

**A.** Steadfastly.

**Q.** What must you beleene?

**A.** The promises of God.

**Q.** Made to whom?

**A.** Made to vs.

**Q.** Where?

**A.** In that Sacrament.

**Q.** Why then are infants baptised when by reason of their tender age they cannot performe them?

**A.** They doe performe them.

**Q.** By whom?

**A.** By their pastors.

**Q.** What haue they done for them?

**A.** They promised and vowed them both in their names.

**Q.** Is this enough for those Infants if they liue?

**A.** No: but when they come of age, themselves are bound to performe them.

**Of the Lords Supper.**

**Q.** **VV**hy was the Sacrament of the Lords Supper ordained?

**A.** For a remembrance.

**Q.** What kinde of remembrance.

**A.** A continually remembrance.

**Q.** Of

## The Common Catechisme.

**Q.** Of what is the Lords Supper?

**A.** Of the sacrifice of Christ.

**Q.** And of what else?

**A.** And of the benefits which wee receive thereby.

**Q.** What is the outward part or signe of the Lords supper?

**A.** Bread and Wine.

**Q.** By what warrant are these both to be received?

**A.** Because the Lord hath commanded them to be received.

**Q.** What is the inward part or thing signified?

**A.** The body and blood of Christ.

**Q.** How are these received?

**A.** They are verily and in deede taken and received.

**Q.** Of whom?

**A.** Of the faithfull.

**Q.** Where?

**A.** In the Lords Supper.

**Q.** What are the benefits whereof wee are made partakers thereby?

**A.** Of strengthening and refreshing.

**Q.** Of what?

**A.** Of our soules.

**Q.** By what?

**A.** By the body and blood of Christ.

**Q.** How

## The Common Catechisme.

Q. How is the resemblance expressed?

A. As our bodies are by the bread and wine.

Q. What is required of them which come to the Lords supper?

A. To examine themselves.

Q. Of what?

A. Whether they repent them.

Q. How?

A. Truly and doubtless.

Q. Of what?

A. Of their former sinners.

Q. How may their truly repenting appeare?

A. By steadfastly purposing to lead a new life.

Q. What else must they haue with it?

A. They must haue faith.

Q. What kind of faith?

A. A lively faith.

Q. In what?

A. In Gods mercy.

Q. Through whom?

A. Through Christ.

Q. What more must you come with?

A. With a remembrance.

Q. What kinde of remembrance?

A. With a thankfull remembrance.

Q. Of what?

A. Of his death.

Q. And how lastly must you come?

A. In charity.

Q. With

## The Common Caractisus.

Q. With whom are you to bee in Charity?

A. With all men.

Q. What if you come vnprepared without these?

A. I come vntoorthy, I eate and drinke  
my owne damnation. God may punish me,  
and the Deuill may enter into me, as he  
did in *Iudas*, and bring me to destruc-  
tion both of body and soule: from  
which evils the Lord deliuer  
vs, for his mercies sake,

Amen.

# FINIS.

